





WEDNESDAY, SEPTEMBER 1, 1847.

## CONGREGATIONAL SINGING.

We have spoken frankly on the necessity for a reform in our church singing. The case is so clear that we hear of no hostility whatever to our views upon it, but on the contrary, receive constant intimations that they are generally approved. Some of the religious journals have spoken out on the subject, and we have been gratified to see in a leading secular press of New York city, the Commercial Advertiser, an editorial, a column in length, arguing the proposed reform. The Commercial says: "Indeed, to our thinking, the very spirit of public devotion is correctly expressed in the four stanzas of Dr. Watts' beautiful hymn commencing—

"Before Jehovah's awful throne,  
Ye nations bow in sacred joy," &c.

"For ourselves, we do not clearly see how the idea of the poet can be realized without congregational singing. If singing be a part of worship, an expression of grateful praise on the part of the multitude assembled—and if it be not this, it is mockery all—should not those who can sing join, with the spirit and the understanding, also, in the act so acceptable to God and so becoming in his people? Heart-worship cannot be delegated—the Most High cannot be praised, any more than he can be served, by proxy. And yet praise is due unto Him who hath heaped benefits upon us, and who hath redeemed man from woe. Admitting that there often is praise which is not vocal, and that it is quite possible to make melody in the heart while the tongue is silent, still it seems to us a nobler worship when the whole people 'lift up their voices,' and in one united anthem fill the Almighty's temple with the incense of vocal praise and 'crowd His gates with thankful songs.' The practical effect of congregational singing, as distinguished from that which is only choral, is a strong argument, we conceive, in favor of its universal adoption."

The editor remarks that if congregational singing were generally introduced, he thinks pastors would not have to complain so generally as they now do of the supineness and declension of religion in their congregations. He adds:—"We may be more sensitive than correct upon this subject, but we have felt painfully the difference between attending a Church where the choir and organ had the singing to themselves, and where they were joined heartily by the congregation. The effect upon a man's devotional feelings seemed to us to be just the difference between ice and fire in communicating warmth, or in fitness to resuscitate a man who had become benumbed in a snow-drift. But we forbear saying all we think upon the subject. If the religious journals would speak out as earnestly and as freely as we have done, we might hope that the mere choral exhibitions over which good men grieve might cease—not by the removal of the choir, but by adding to it the magnificent volume of a congregation's voice in an accompaniment."

We do earnestly hope that the discussion of this important subject will not be allowed to pass away without practical effect. Who among us does not feel the necessity? Have we not courage and zeal enough remaining to attempt this good work for the cause and honor of our God?

## PENDING CIVIL WAR IN SWITZERLAND.

At the last arrival from Europe, this celebrated republic seemed on the eve of a civil outbreak, which, from the grounds of the quarrel, threatened to be of the most violent character. The Reformers, or Radicals, so called, of Switzerland, have been much misrepresented. As usual, in liberal movements, they have, in some localities, not shown too much respect for religion, especially for old religious usages, which they deem identified with their grievances, but in their main political project they deserve the sympathy of all freemen.

The constitution of the Swiss confederation was the work chiefly of the Holy Alliance, in 1815, and imposes many severe grievances upon the people. It is more a system of aristocracy than of democracy. The local constitutions of the individual cantons are various and conflicting. Some of them are sheer oligarchies, especially the papal ones, and these, controlled by the Jesuits, have hitherto controlled the government. The Reformers have taken a stand against the whole array of this papal and aristocratic oppression. After a persevering contest, they have gained the ascendancy, and now predominate in the Diet. Here they are proceeding to carry out their liberal reforms with energetic determination; but, meanwhile, the Catholic and aristocratic cantons have revolted. Seven of them have combined to oppose the reformatory movement, and are organizing military preparations. The Diet has denounced these cantons, and by a vote of about thirteen cantons, has resolved, that:—

1. The alliance of the seven cantons of Lucerne, Uri, Schwitz, Unterwalden, Zug, Friburg, and Valais, is incompatible with the essential disposition of the compact of the 7th of August, 1815, and is declared to be dissolved.
2. The above mentioned cantons are to be held responsible for the execution of this decree.
3. The Diet reserves to itself, should circumstances require, to adopt ulterior measures to enforce obedience to its decree.

The federal Diet seems resolutely determined to prosecute its reforms, and the Catholic cantons are as resolutely obstinate against them. The result will be a civil war, and as the opposite parties are of opposite religions, the conflict may be expected to take the usual fierceness of religious wars.

At the moment when affairs have reached this crisis, M. Guizot, the Protestant French Premier, who has rendered his name infamous by his truckling complacency to Rome, has stepped into the arena, and by a letter to the Diet, has tendered his services to the Catholic party. This remarkable interference is only excused in baseness by his conduct in the late French proceedings in the South Sea. A French paper, the Constitutionnel, of Paris, speaks in the following indignant terms of this recent minister:

"We do not hesitate to declare that if blood is to be shed in Switzerland, that blood must be justly attributed to the powers who encourage an illegal revolt against the established government, and hold out a premium to civil war, in the hope of assistance coming from abroad—thus casting in the scales, where are, at present, balancing the destinies of Switzerland, the weight of the sword of a new Holy Alliance. It is truly impossible to comprehend how these same powers, which, in 1815, in their declarations to Switzerland, laid down, in the most precise and peremptory manner, the principle of the necessary submission of the minority of the States to the majority, should now come forward and support a principle diametrically opposite, by demanding, under the menace of a coming intervention, that the majority should pass under the Caudine forks of the minority—that the law should bend before revolt! It is easy to comprehend that they will always be ready to sacrifice all their ideas of justice, and the true principles, to their egotism and reactionary policy, but that the government of July should make itself against Switzerland, in the name of the treaties

of 1815, the accomplice of the powers which have just destroyed Cracow, in contempt of these same treaties—that it should support in the confederation the same Jesuits which it was forced to expel from France—that for such results it should not fear to renege, at the same time, in a single act, its revolutionary origin, its interests, and its duties against an allied people—is what cannot but excite the utmost indignation and astonishment, if any thing on the part of the Cabinet could call forth such feelings."

The papers of Europe speak with their usual monarchical prejudice against the Swiss Reformers. We hope they will meet with a just appreciation on this side the Atlantic. Many errors have mixed with their local agitations heretofore, but we believe their general principles right, and that their triumph will subvert the interests of freedom and Protestantism. The chief danger is that the principal powers may follow the example of France, and interfere even, it may be, with an attempt to suppress and partition the republic. Such an experiment, however, could never succeed among the strong Protestant men of the Alps. It is, at present, a dangerous moment for a repetition of this policy by the surrounding monarchies. The fate of Cracow, and the late conspiracy at Rome have stung the popular mind of Europe with a resentful consciousness of the essential tyranny of the leading powers, and an attempt to inflict the fate of Poland on the descendants of Tell and Winkelried would shake Europe with convulsions, and shake down some of its thrones. It is the opinion of many discerning men, that Europe is rapidly tending to such a general convulsion, and its result must be a wider development of the popular rights.

## D'AUBIGNE ON CROMWELL.

We have read the volume of D'Aubigne on Cromwell, with a satisfaction which we cannot express. No character in history has perplexed us more than that of Cromwell. His contrasts seemed inexplicable. Great in the field, never losing a battle, and whipping "cavaliers," Scotch and Irish—great as a legislator, the first to recognize fully the rights of conscience and the essential distinctness of the church from the state—great as an executive statesman, raising England to a pre-eminence of respect among the powers of Europe, which none of her sovereigns ever did before him—yet this gigantic man has seemed, quite incoherently, to have been a voracious sciolist, a downright hypocrite, making long and feigned prayers, preaching to his army and his Parliament, and belittling himself by the most exaggerated cant on record. Not only Jacobites and Tories, following the heartless partiality of Hume, but even Liberals and Dissenters, the very successors of the Roundheads, have had to admit his character to be altogether equivocal, and very few have dared to suppose him anything else than a great knave. Only two or three years since, England refused to assign a place among the statues of her great men in the new Parliament building, to this the greatest man of her history. History has referred to him with a species of disgust, and nearly two hundred years have heaped odium upon his tomb. But he has at last burst open his grave of infamy, and come forth in a glorious apotheosis. Two hundred years ago, he declared to his enemies, "God is above all reports, and will, in his own good time, vindicate me." To-day is the prophecy fulfilled beyond successful reply, and Cromwell stands proved before the world as good as he was great, and in both respects without an equal in modern history. It is refreshing to witness such a resurrection of character. Carlyle has led the way in making this long delayed justice to the great Puritan; but Carlyle has represented him chiefly as a hero. D'Aubigne presents him to us as a Christian. Both books should be read, in order to comprehend fully this singular case of history, and to all our readers who admire true greatness, who would be confirmed in their confidence in that good Providence which always, however late, vindicates the right and casts down the wrong, and who feel an interest in Cromwell, as republicans, as New England descendants of those truest men of England, the Roundheads, and above all, as Christians—to such we recommend Carlyle's and D'Aubigne's volumes, as among the rarest treasures ever offered them by books. Binney, Othman & Co., 1 Cornhill.

## CONSPIRACY AT ROME.

We have informed our readers of the attempt recently made to subvert the liberal policy of the Pope. A year ago, we declared that he would either have to abandon his popular measures, or be victimized by the Jesuits and Austria. We will so predict; the whole history of the Papacy teaches but one lesson on the subject.

The late conspiracy was a most diabolical project, concocted by the Austrian minister, and the Jesuits, to bring into disgrace and ruin the present policy of the Pope, by playing off a portion of the people—hired ruffians, and dismissed underlings—against the other and better classes of citizens, thereby producing not merely an *emute*, but another reign of terror, to be attended with such dismay and destruction as would appal the country and Europe, and thereby appear to demonstrate the prematurity of the Pope's liberal measures, and lead to a change of his policy. The *London Daily News* has a correspondent on the spot, who writes as follows:—

"It appears that the approaching anniversary of the great act of amnesty on the 10th of July, had been selected for a decisive blow against the Pope and his policy, by the combined malcontents, and malignants. 300 ruffians had been cautiously hired and embodied; they consisted of discharged police spies, whose occupation under Gregory had been lucrative and thriving, but was now gone; corrupt underlings of various public offices, who feared their turn would come next, and attacks of the Austrian legation in the different departments of foul work. To these were added certain fanatics, called *Pizzini*, who acted from religious frenzy, and consider the Pope as an enemy of Catholicity, and several commissioned officers and subalterns in the corps of Carabinieri, who looked with distrust on the new National Guard, and were determined to show cause for not being themselves disbanded. The plan was, to create confusion, on the evening of the festa, during the torchlights and fireworks; to occupy by the disaffected portion of the regiments, the three great streets that disembody into the Piazza del Popolo; on a given signal, under pretence of aggressive movements among the people, to make a general onslaught—a sort of Peterloo. The fugitives were to be met in the back streets by bloodhounds, armed with stiletto, upwards of ten thousand men, who, cowardly weapons were subsequently seized in the possession of the ringleaders; and finally, the general result was to be ascribed to the saturnalia of a people not ripe for freedom, on whom the Pope had foolishly lavished the gift of liberty. A reaction in the whole framework of government was looked for as the necessary consequence, and the conspirators considered such an object cheaply purchased at the price of popular bloodshed."

The same writer says, under date of Rome, July 23d, the position of the Pontiff is painful in the extreme. While he joins with his people in hearty thanksgiving for their providential rescue from an indiscriminate massacre, he cannot secure away the sad conviction, strengthened every hour by oral and documentary evidence, that high officials, holding the first clerical rank, were no strangers to what the Prelate Grassini (a now manifest traitor) had conceived and abetted. His sign manual for letting loose more than a hundred miscreants from prison on the previous day; his written orders to admit the blood-thirsty blueguards from Faenza, without the usual passport into the city; to the number of several hundreds; his correspondence with the military ringleader, Col. Freddi—but too well justified his precipitate flight across the frontier. That higher

personages were cognizant of an expected outbreak, without probably doing further initiated into the fuller details to be done, is placed beyond doubt by the documents in the hands of justice; and how to deal with these great convicting criminals would be no problem to Sextus Quintus, but is a perplexing dilemma to Pius IX. It appears to have been arranged among the exalted dignitaries I speak of, that each was to play in the melodrama, the what part each was to play, the perhaps, kept out sanguinary scenes of which were, perhaps, kept out of the rehearsal. The road to Naples now turns out to have been the Pope's destination, on troops marching the town; but, previously, these cardinals were to have presented for his signature, during the general peace and slaughter, a written document, calling for the intervention of France! and Austria.

The project having failed, will now have a most salutary reaction in favor of the Pope, and will open the eyes of the friends of popular liberty in Europe, to the deadly hostility of the Jesuits to the progress of the people.

## GLORIOUS MISSIONARY RESULTS.

The Rev. Mr. Abbott, in his farewell address at Boston, prior to his departure for Barmah, gave the following interesting particulars respecting that mission.—In 1816 Mr. Judson wrote to Luther Rice, his messenger to this country, and his companion in the first mission, "If any inquiry is made about our prospects, tell them our trust is in Almighty God; and if they will give us bread and send you back, in twenty years they will hear from us." Mr. Judson was then the only missionary in that vast kingdom of darkness. In a little time five or six strong men embraced Christianity, and commenced an earnest instruction of their countrymen. One of these, who had killed thirty men with his own hand, was converted by reading a tract he had stolen.—He went immediately out among the Karens, a wild people inhabiting the mountains and the jungle, and read to them his tract and New Testament, and the hearts of many were turned to the Lord, and the entire transformation of their characters and their habits of living attested their sincerity. The Karens, 16 years ago, had no written language; now they have the New Testament, tracts, and school books in their own language; and during the last year four young Karens, from the theological seminary in their own land, have received ordination, and are now preaching the gospel. Mr. Abbott, who speaks their language, has directed the native assistants in their labors, and has himself explained the Word of Life to thousands of the Karens. He has also with his own hands baptized 700 converted Karens; 1200 have been baptized by native preachers, and 1500 are now awaiting his return to receive the ordinance—making more than four thousand who have professed the Christian religion, more than since 1836, the commencement of Mr. Abbott's labors among them.

Such results should thrill our hearts, and excite, a hundred fold, our liberality. We distrust God too much in our hope of the conversion of the heathen. What encouragement has come over us as a denomination from the results of the Oregon effort? Those very trials by which the great Head of the church tests the faith of his people, and which are often but the precursors of wide-spread victories, have intimidated us. If we fail under the trial, we shall fail of the blessing it was designed to promote. "Have faith in God," should be the unfaltering motto of all good men, in all circumstances.

## GEORGE THOMPSON.

Has been elected to Parliament. Mr. Thompson is well known in the United States, by his anti-slavery labors in New England. During his visit here, we often resorted to his lectures, not so much through sympathy for his sentiments—for we considered him dangerously ultra in some respects—but through admiration of his eloquence. We are frank to say we never witnessed a more effective popular oratory than his, and we doubt not that his Parliamentary career will be a brilliant one, if he has added to his eminent abilities a little more practical good sense than he showed among us. His heart is in the right place, but he is one of those headlong philanthropists who seem to take it for granted that however desirable other talents may be, in the prosecution of humane projects, prudent forecast, common sense, is not only unnecessary, but really criminal, as a base compromise of principle with policy. Perhaps his American associates are responsible for some of his blunders, and under more favorable auspices, more wisdom and success may be expected from him. We are glad of his election, and are sure that the House of Commons will hear from him more stirring eloquence and more burning rebukes of the civil wrongs of the British people than it has been wont to listen to.

## PRESBYTERIAN MINUTES—O. S. ASSEMBLY.

The following table gives a general view of the statistics of this church for two years:—

	1846.	1847.
Synods, in con. with Gen. Assembly,	22	22
Presbyteries,	115	118
Candidates for the Ministry,	339	343
Licentiates,	218	231
Ministers,	1647	1713
Churches,	2297	2376
During these years, there were		
Licentiates,	72	82
Ordinations,	78	84
Installations,	87	92
Pastoral relations dissolved,	52	52
Churches organized and received from other bodies,	45	44
Ministers received from other denominations,	14	15
Ministers gone to other denominations,	6	7
Members added to the church on examination,	7,792	7,602
Do do on certificate,	5,733	5,672
Adults baptized,	2036	1794
Children baptized,	9677	9342
Whole number of communicants reported,	174,714	179,453
Amount contributed for religious purposes,	\$254,856	\$310,164
Ministers died,	19	23

From the above, it appears that the amount contributed for religious purposes has increased \$55,000 in a year.

A CIRCULAR has been issued by a number of Southern gentlemen, proposing a combination for the support of a paper at Washington, for the defence of Southern slavery and slave interests. It is to be independent of either of the leading parties in politics, and as far as possible, neutral on political questions. We consider this a most important movement, and heartily welcome it. Let pro-slavery men earnestly enter in the discussion of the subject, especially side by side with abolition Editors, and the collision will strike out light which cannot fail to have effect. We ask Southern men only to investigate slavery in its economical, political, and moral, or any other aspect, to become convinced that it is evil, and only evil. We hope, therefore, the proposed paper will be established.

## Foreign Intelligence.

## THE MACEDONIAN—"FATHER TAYLOR."

We announced in our foreign summary last week, the arrival of the relief ship Macedonian, at Cork, Ireland, and the grateful reception given it by the citizens and authorities of that city. On the 26th ult., a pleasure trip was given to the American frigates' officers, in the Royal Albatross. The whole affair was one of special brilliance, and the description of it fills several closely printed columns of the Cork papers. The company was numerous, and included all the prominent official personages of the city, and their ladies. A *dejeuner* was given on board, the Mayor presided. On his right, were Commodore De Kay, Captain Fisher, R. N., Father Taylor, the Rev. Theodore Matthews, Counsellor Reeves, &c. On his left, Mrs. De Kay, Mrs. Murphy, Captain Cameron, second officer of the Macedonian, Dr. Dodge, (Macedonian), &c., &c.

A large number of clergymen are named as present, and yet with "Fathers" Matthew and Taylor in the midst of them, it seems that enthusiastic toasts were drunk, with sparkling wines, and the warm-hearted Irish reporter, perhaps a little kindled by them, says they "were in profusion, in fine order, and of the choicest vintage, champagne, claret, port, and sherry." A band discoursed eloquent music, and many eloquent speeches were made. The toast—"Father Taylor and the people of New England"—was most enthusiastically received.

Father Taylor returned thanks. The following is the report of his speech:—

He said he was a man of very humble standing, without ambition, without selfishness, except a little self-respect for his character. His country had been heard and supported by his gallant commander, who ran up honors by short hand and by guess. (Laughter.) He (Father Taylor) had no claim on their gratitude—he had nothing to do with it. True, he collected money, but that was a trick he had been long accustomed to—(Hear, and laughter.) He had been engaged in that occupation for five and thirty years, during which time he had had a full share in spending three millions of the charity money of the people of Boston. (Hear.) They were used to sending relief to those in distress. (Hear, hear.) He had only taken a share in this, Commodore De Kay, and Captain Forbes, had done more—they had united a whole empire, twenty-four States, into one great compact with Ireland, (Hear,) and had taken the ships of that nation to carry bread to them who were in want of it. (Hear, hear.) Who would have thought that two men could have compassed, as it were, a nation, occupying more than one-fourth of the globe, and made them do this? (Hear, hear.) But this only proved what man could do—man was man's property, and together all men must live. (Hear.) But he had nothing to do with dying, however. (Hear, hear.) He lived in a hurry, he spoke in a hurry, he ate in a hurry, and if ever he should die, he expected to die in a hurry. (Laughter.) He always lived with the spring on his cable. (Hear, hear.) With regard to Ireland, he was suffering, but the canker worm was not at the root. God might try for a time, but like Nebuchadnezzar's tree, Ireland should again flourish more brightly than she had ever done before. (Hear, hear.) It had been said by some of the old-fashioned people of old times, that good came out of evil. He never found this to be the case—he found that good came instead of evil, and as he saw a sign of that approaching good, he said that Ireland's best days were those yet in store for her. (Hear, hear.) In the days when they thought themselves omnipotent—could they have been brought here to-day, yet now that they had found they were but men, they all became as brothers. (Loud cries of hear, hear.) They were whigs and Tories, Lord John Russell's and Sir Robert Peel's men, but they were all brothers. (Hear, hear.) It was worth more to see their Christian courtesy and kindness, than all they had brought from America.

The Rev. gentleman proceeded for some time to exhort his hearers to continue in this spirit of affection. He had seen the Roman Catholics of other countries, but before he came here, he said save me from the long gowns of Ireland—yet he never saw better people in all his life. (Hear.) The man who came here in command of the Macedonian, was a kind-hearted, generous man, and no thanks to him, for he did not know how to be anything else. (Hear.) His heart was as large as the moon, and as open as the sun-flower. (Loud cheers.) Yet he did not call this charity—it was only what was due to Ireland. Ireland had taken possession of America, and America had got England and Ireland, and they would keep them for ever. (Hear.) Let them labor together and suffer together. Let not the Mayor despair of success. America was groaning with bread, and Ireland was America's, and America was Ireland's. The reverend gentleman concluded, by proposing in most eulogistic terms, "The health of Father Matthew," which was enthusiastically received.

The very Rev. Mr. Matthews briefly responded.

RECENT CONVERTS IN THE PYRENEES.—We learn from the London Patriot, that, at the request of the Committee of the Baptist Missionary Society, the Rev. W. Cox, and the Rev. J. H. Hinton, are about to proceed immediately to the Pyrenees, as a deputation to recent converts scattered among the mountains, who, by means of Testaments distributed by a *colporteur*, have been brought to clear views of Divine truth. The deputation expect to be absent on their interesting mission about three weeks. It appears that both French and Spaniards are among these poor and simple, but sincere and devoted converts, who are not yet formed into churches, owing partly to their dispersed condition, and partly to the persecuting spirit to which they are exposed.

POLAND.—A letter from Berlin, in a Frankfort journal of the 26th ult., states that two English missionaries had arrived at Berlin from Cracow, the Austrian authorities not having permitted them to fix their residence at Cracow, notwithstanding the intercession of the British Ambassador at Vienna, who received for reply that it was contrary to law to tolerate religious missionaries in any part of the Austrian territories.

RELIGIOUS LIBERTY IN TURKEY.—The Missionary Herald says:—

"The Protestants of Hasbeya, (a mountain village in Syria, where they had suffered much from the intolerance of the Armenian ecclesiastics), some time since sent one of their number to Constantinople, with an interpreter, to lay their trials and grievances before the Sublime Porte. After presenting a statement of their case, the agent was informed in due time, that the business had been attended to, and that the Pasha of that district had been instructed to protect the Protestant portion of the community. No paper was given to him, but the Hon. Mr. Wellesley, the English Ambassador at Constantinople, has a copy of the document, which has been sent to Syria; and he says that it is very satisfactory.

## LITERARY ITEMS.

One hundred and twenty-four graduated at Yale College, at the late Commencement, the largest class that ever went out from an American College in one year.

Sixty-one students graduated, and received the degree of A. B., at Harvard, last week.

We learn from the New York Observer, that the letters of Kirwan have been called for to be reprinted in England, for wide circulation there, and in Ireland. Also, that these letters are about to be printed in German, for the use of this class of our population.

There are at the present time, in the whole of Great Britain, only five hundred and fifty-five journals, including dailies, tri-weeklies, semi-weeklies, weeklies, semi-monthlies, and monthlies—the great majority of which are, of course, published in England; while in the United States, there are, we believe, nearly two thousand newspapers of various kinds; three times as many as in England, Ireland, Wales, and Scotland put together, and more, it is "reckoned," than all that are published in all other parts of the world. Truly, Brother Jonathan is a great reader, as well as worker!

It is stated that the Rev. William Cureton, a distinguished oriental scholar, has discovered, among the manuscripts in the British Museum, a very valuable Syriac version, hitherto unedited, of the Gospel of St. Matthew.

MR. LEMUEL BLAKE, of this city, says the Transcript, is in possession of a Bible bearing date 1583, printed in London by Christopher Barker himself, and not by his "Deputies," as those we have heretofore mentioned. It is the "Geneva Bible," (so called) and was prepared by the Refugees in that country, and from the King James' version was made up, the objection to it being that the marginal notes or commentaries were thought to be "anti-prelatical."—Bound up in the same volume, is the Sternhold and Hopkins version of the Psalms, printed in the same year by John Daye, probably a relative of Stephen Daye, who introduced the first printing press in the United States.

## WESLEYAN CONFERENCE.

The one hundred and fourth Annual Conference of the Wesleyan Methodists commenced in Liverpool, on the 28th of July. The Rev. Samuel Jackson was chosen President of the Conference; Rev. Dr. Newton was re-elected Secretary.

The reports of the various committees—financial, educational, &c.—appear to have been satisfactory. Chapel debts to the amount of £251,098 sterling have been paid off, of which sum £141,014 were raised by the trustees themselves. The remainder consisted of grants from the chapel fund.

There was considerable discussion on the subject of accepting Government aid under the Education Bill. The Dissenters generally have refused to participate in the provisions of the bill. The united committees of the Wesleyans on "education" and "privileges" pursued an opposite course, assurances having been given them by the Government that the aid would be confined to those schools in which the "authorized version" of the Scriptures were used. After a protracted discussion, a resolution was adopted, approving the purchase of a site in Westminster, for a "Wesleyan Normal School."

FREE WILL BAPTISTS.—It is stated in the Morning Star, that the approaching session of the General Conference of Free Will Baptists is to be attended by a deputation from the General Baptist Association in England. The following is in part the intention of the delegates, as explained in a letter from one of them:—

"We propose to visit as many of your churches and places as possible—to promote brotherly affection towards our own body, and to stimulate and advance the missionary spirit, and in any way in our power to advance the interests of religion and brotherly love."

The connexion now numbers in England about 20,000 members. Twenty years ago it had only 230 members in the metropolis; now it has upwards of 1,200. Many persons confound the term General Baptist with Free Communions, but the phrase "General" is designed by those who adopt it, to distinguish them from the Calvinistic Baptists, or those believing in particular redemption.

THE ENGLISH POSTAGE SYSTEM.—The gross revenue of the General Post Office in Britain, for the year 1846, amounted to £2,004,007. The net receipts, after deducting the expense of management was £835,419. Our Post Master General, and all others fearful of the experiment of cheap postage, should digest well this fact. There are, indeed, peculiar disadvantages attending the experiment in this new country, where many of the most expensive mail routes are through sparsely settled wildernesses, but so demonstrative are the results of the English reform, and of our cheap private postage projects, that we think it folly to doubt and delay longer. At all events, it seems doubtless that any temporary loss would be fully indemnified by future and early gains. We go for cheap postage.

From a statement made by our Post Office Department, it appears there will be a probable increase of the revenue for the year 1847 over that of 1846, of a little more than 17 per cent. A little farther reduction of postage would help the revenue—and the people.

The whole number of missions sustained by the Baptist Union, is 16, with 50 stations, and more than 93 out-stations, under the care of 99 missionaries and assistants, and 144 native helpers, 45 of the missionaries are preachers. The number of churches reported, is 108. 1,783 have been added to the churches the past year, on profession of faith; and the whole number of members is about 10,000. The number of schools, is 59, and of pupils, from 1,500 to 1,600.

## POPULATION AND COLLEGES.

The following table shows the proportion of Colleges to the population in each of the States named:—

Vermont, with a population of	292,000,	2 Coll.
Maine,	500,000,	2 do
New Hampshire,	284,000,	1 do
Massachusetts,	737,000,	3 do
Rhode Island,	108,000,	1 do
Connecticut,	310,000,	3 do
Central and Eastern N. York,	1,600,000,	4 do
New Jersey,	373,000,	2 do
Pennsylvania,	1,725,000,	8 do
Delaware,	80,000,	1 do

RETURN OF A MISSIONARY.—The Rev. Daniel B. Bradley, who has spent the last thirteen years as a missionary of the A. B. C. F. M., at Bangkok, in Siam, arrived in New York, on the 11th inst., with his three motherless children, and a daughter of Rev. F. B. Thompson, of Berne. The children are all between the ages of three and eleven years.

CHILDREN'S OBITUARIES.—We often receive long obituaries of infants, or long pieces of poetry attached to the usual obituary notice. We can appreciate the wishes of the afflicted, in such instances, and do deeply sympathize with them in their bereavements; but a little reflection must convince them of the inexpediency of such articles. Our columns would soon be full of them, if we encouraged them. The poetical quotations are usually the same hackneyed verses; should we insert them, we must repeat the same lines often two or three times a week. If we omit them from all but one each week, we must bear the charge of partiality, &c. It is clear, therefore, that our only course is to insert simply the usual notice. Will our brethren consider this, and make allowance for us?

REV. JOSHUA LEAVITT has retired from the editorial chair of the Emancipator. Mr. Leavitt possesses distinguished Editorial talents, and we regret to lose him from the corps.

REV. MR. MILBOURN, the late blind chaplain to Congress, whose eloquence has given him an extensive reputation, favored us with a call last week. He will probably return to our city in about two weeks, and preach in our churches a short time. Mr. Milbourn is a member of the Illinois Conference of the Methodist Episcopal Church.

PROGRESS IN NEW YORK.—Dr. Spring, of New York, recently preached his 37th anniversary sermon. He was ordained over the Brick Church, in 1810. Of those who were pastors in the city at that time, but one remains—Rev. Dr. Lyle, Episcopal; he was ordained in 1805. "At the time of Dr. Spring's settlement, the city contained a population of 96,373, scarcely more than the city of Brooklyn at the present time, and less than one-fourth of the present number of the population of the city of New York. Then the Brick Church was in the very centre of the city; it is now altogether 'down town.' Then it was an up-town church; now it is the only Presbyterian church below the City Hall."

A London correspondent, in referring to the election of George Thompson to Parliament, says:—"The electors of the Tower Hamlets, one of the largest constituencies in England, have placed him far at the head of the poll—giving him a majority of 3000 or 4000 over any of his opponents. This is the more remarkable, as none of his committees sit in public houses, and consequently the publicans all voted against him; and he did not spend a shilling on his election, one of his antagonists being a member of the government."

IMMIGRATION.—During the year ending 31st July, 1846, 91,280 steerage passengers arrived at New York from the old world; the arrivals for the year, ending at the same date this year, amounted to 152,116. Of the latter number, were from British ports, 88,733; French ports, 26,779; Hanseatic, (Bremen and Hamburg), 15,523; Belgium, 13,128; Holland, 5076; Sweden and Norway, 2021; Prussia, 274; Spain, 1; Italy, Sicily, and Sardinia, 114; all other ports, 465.

MR. JAMES C. BRUCE, of Halifax, Virginia, recently delivered an address before the Agricultural Club of the counties of Mecklenburg, Virginia, and Granville, North Carolina, in which he openly declares his conviction of the unprofitableness of slave labor, as at present employed in Virginia, and North Carolina.

GERMAN REFORMED CHURCH.—The German Reformed Church in the United States, according to the Christian Witness, has only 230 ministers, 74 officiating exclusively in the German language, 66 exclusively in the English, and 95 in both German and English, for 800 organized congregations. Ministers, therefore, who can officiate in both of these languages, are greatly needed to supply this demand for pastors, besides the urgent calls for missionary labor by the immigrant German population. There are about 8000 persons in communion with the church.

## Editor's Table.

LEAVITT'S THIRD BOOK has been issued by Jewett & Co., Boston. It contains reading lessons for the middle classes in common schools. The selections are admirably adapted to the purpose and the introductory instructions are sufficiently comprehensive. Mr. Leavitt's series, so far as we have examined it, are well worthy of the attention of instructors.

THE METHODIST ALMANAC, for 1848, edited by Dr. Peck, has been issued at the Book Rooms, and can be had in any quantity at Binney & Othman







## THE BEAUTIFUL LAND.

BY THOMAS MACKELLAR.

There is a land immortal,  
The beautiful of lands;  
Beside the ancient portal  
A gently smiling stands.  
He only can undo it,  
And open wide the door;  
And mortals who pass through it,  
Are mortal never more.

That glorious land is heaven,  
And death the entry gate;  
The Lord thereof has given  
The opening keys to him.  
And ransomed spirits, sighing  
And sorrowful for sin,  
Do pass the gate in dying,  
And freely enter in.

Though dark and drear the passage,  
That leadeth to the gate,  
Yet grace comes with the message,  
To souls that watch and wait;  
And at the time appointed,  
A messenger comes down,  
And leads the Lord's anointed  
From the cross to glory's crown.

Their sighs are lost in singing,  
They're blessed in their tears;  
Their journey heavenward winging,  
They leave to angel fears.  
Death like an angel seeth,—  
"We welcome thee," they cry;  
"Thy face with glory beauteous—  
"Tis life for them to die.

## BIOGRAPHICAL.

HESTER ANN TEBBETTS died in Lowell, July 30, aged 21. Until recently, she had resided in Newbury, Vt. Being connected, for many years, with the Seminary in that place, she had formed a large circle of friends, by whom her memory will be long cherished, and her early death deeply regretted. Her superior talents, improved by careful culture, hallowed by the influence of grace, and combined with a disposition of unusual sweetness, endeared her to those who knew her best. Her crowning excellence was her piety. She was a jewel in the church of God. She had served God from a child. At the age of 11 she found the pardon of her sins, and joined the church. Her course as a Christian was uniform. At 15 she sought and found the blessing of perfect love, and the evidence of it, more or less vivid at different times, she carried with her, it is believed, to her final hour. When just ready to live, she died—died with the freshness of youth upon her. Her sun has gone down while it was yet day. Her last moments were peaceful and triumphant. She longed to depart; she rejoiced in view of death. Her willing soul, released from its clay tenement, soared to the bosom of that Redeemer she had loved and honored on earth, and her body was consigned to the grave, in the full assurance that it will rise in the morning of the resurrection, clothed in eternal youth. I. A. SAVAGE.

Lowell, Aug. 16.

MISS VIOLETTE MOORE, daughter of Asa and Hannah Berry, of Standish, Me., died Aug. 9, aged about 19. She had been laying up treasure in heaven about one year. Her severe sufferings, during her sickness, were borne with Christian patience and submission. Just before she died, she offered up a fervent prayer to God, closed in the language of the poet,

"Here, Lord, I give myself away,  
"Tis all that I can do,"

then shouted "Glory, glory!" and expired without a groan. SILAS S. CUMMINGS.

Standish, Me., Aug. 14.

ISAAC BOSTON died in great peace, in South Berwick, Aug. 15, aged 52. For many years Br. B. was a worthy member of the M. E. Church, evincing to all that his religion consisted in something more than a profession. And as he lived, so he died. Seldom have we witnessed more perfect resignation in the dying hour, than in the chamber where this good man met his fate. He waited patiently for the chariot of God to come, to introduce him to the "general assembly and church of the first-born." God bless the widow and fatherless children. Wm. McDONALD.

S. Berwick, Me., Aug. 20.

JONATHAN WINCH died in Winchendon, Ms., Jan. 11, aged 72 years. He had been a member of the M. E. Church over twenty years, during the most of which time it is believed he lived in the daily enjoyment of the witness of the Spirit to his adoption and acceptance with God. He highly valued the religious privileges afforded him by the church of his choice, and his attendance upon them was regular and constant, till the measure of his days was nearly filled. He is regarded by his bereaved widow and children as having been affectionate and faithful in the relations of husband and father. His call from earth was sudden, but we doubt not he passed safely to his heavenly rest. W. G.

Winchendon, Aug. 1847.

DESSIE COVELAND, relict of Axel Copeland, formerly of Maine, died in Lowell, Aug. 11, in the 80th year of her age. She embraced religion and joined the M. E. Church in Wilbraham, about 47 years ago. Her life as a Christian was characterized by consistency. She suffered much by her last illness, but she was patient and resigned. Her end was peace. "Blessed are the dead that die in the Lord." I. A. SAVAGE.

Lowell, Aug. 16.

Mrs. MARY D. HEATH died in Haverhill, Mass., Aug. 19, aged 39. She experienced religion about six years since, and united with the Methodist church, in Hill, N. H. Though unable to converse with her friends, whilst dying, the calmness she manifested, whilst suffering intensely, gave evidence that the Almighty's arm was her support. Without a struggle or a groan she fell asleep in Jesus. A sweet smile was upon her countenance as she breathed her last. Never, no, never, shall we forget that smile. She has left a deeply afflicted husband and ten children, to mourn their unspeakable loss. P. J. H.

## THE FIRST SUNDAY SCHOOL TEACHER.

The following, taken some years since from a London paper, and without date, contains an interesting fact probably but little known.

"Died, in London, at an advanced age, Sophia, widow of the late Rev. Samuel Bradburn. Mrs. B., the first Sunday school teacher, was interred in the burial ground attached to the Wesleyan Chapel, and according to her request, was attended by a number of Sunday school children of Radnor street Sunday school, most of the Liverpool Road Chapel, and having eventually joined the funeral procession, walked two by two

before the hearse. The boys had craped bows on their left arms, and the girls black ribbons on their bonnets. When the funeral stopped at the chapel gates, the children commenced singing a suitable hymn. The body was then carried into the chapel, where the desk service was read, and after another hymn, prayer was offered. At the grave, the burial service was read, and the whole was concluded with a third hymn.

"It was Mrs. Bradburn who first mentioned to the late Robert Raites, the subject of Sabbath schools. She went with him through the courts and alleys of Gloucester, to collect the children of the poor, though strenuously opposed by the clergy, and others. At the establishment of his first school, Mrs. Bradburn, (then Miss Sophia Cooke), first enrolled her name, and was therefore the first Sunday school teacher.

"The foregoing arrangements were made, to pay an appropriate tribute to her character, and had a very interesting and solemn effect."

## LADIES' DEPARTMENT.

From the Episcopal Recorder.

## AMELIA V—, OR THE BALL.

The period at length approached in which this young lady was to make her debut into society. It need scarcely be remarked, that not only the days but the hours seemed heavily to move towards the period of her hopes. But at last arrived it did. Another week, to add the handsome Amelia to the already crowded list of candidates for the world's favor and fortune.

"A week, alas! 'twas too much time to trust  
The fashion of the cheerful world! 'twas time  
Enough to sicken and to die!"

Two days previous to the expected ball, she complained of a slight cold, and was advised to confine herself, if she expected to recover sufficiently to appear at lady H—'s, on the ensuing night. She did so; was apparently better; went to the party; fainted, and was carried home to her death-bed!

"It was very provoking, mamma; just as I was beginning to enter into the full enjoyment of all that was going forward! I never felt myself better; what could have been the cause of it?"

"Most likely, my dear, it was the agitation and excitement; but it will do you a great deal of good, it will make you less nervous the next time, and it has brought you into notice at once! There were some who would have gladly changed places with you merely to have attracted attention!"

"Well, perhaps it was not so bad after all! But I cried with vexation when I got home! I will soon be well, however, and I hope to do better next time, as you say. Whose will be the next party, mamma?"

"You shall go to it on to-morrow week, so make haste and get well!"

The following day the young lady was evidently worse. Still the fears of her medical attendant were considered to be nothing beyond the evidence of his great caution in pronouncing a favorable opinion. The ensuing day she was worse still!

"She had better be made acquainted with her situation!" he urged.

"No, no!" cried the mother, "I would not have her alarmed for the world! It would kill her at once! Do you want to destroy her, sir? She shall not be alarmed on my account. It is no reason because you think fit to indulge unnecessary fears that you should be allowed to torment the poor child with the idea that she is going to die!"

"It would not be for my advantage, madam, in any respect, that Miss V— should die so suddenly as you seem to think she would, if made aware of her situation; therefore I would not urge it, if I had the most remote apprehension of such a result," replied the doctor. "She must know it ere she dies, and the later it is the greater will be the shock!"

"Why do you say before she dies? One would think that you quite gave her up! Do you give up all hopes of recovery, sir?"

"While God permits life to remain in the frail body, no man has a right to despair; but I would recommend her being informed of her situation."

"Certainly not, while it is possible that she may recover," said Mrs. V—.

On the succeeding day her danger was evident to all parties. On entering the room, however, the objects which first attracted attention, were her bed dresses laid before her view in every possible attractive and deluding situation. Upon these her eyes were fixed with excited attention.

"Madam!" said her physician, addressing her mother, "this is most unkind to your daughter, as well as injurious. Setting apart the unhappy tendency of such objects to lead her mind to what is least befitting a state like hers, the effect of such excitement is to increase her danger tenfold."

"I believe, doctor, that there are very few things which can add to her danger now," replied she, considerably agitated.

"If that be the case, madam, and you are convinced of it, there should be no time lost in informing her of the fact."

"Doctor, I told you before that I would not permit her to be alarmed by speaking of death to her at all. I am her mother, sir, and I will exercise my own judgment as to what is best for my child; you may think differently, but your opinion is no rule for my conduct! I request that there may be no more said on the subject."

While this conversation was going forward, a third person entered the room unobserved, and fixing his eyes intently on her said with great solemnity, "And what wilt thou do in the end thereof?"

"Mr. W." screamed the mother, "what brought you here?"

"A message of life to the victim of death!" he replied, still keeping his eye on the dying girl.

"I wish that you had waited until you were sent for; although you are a clergyman, you are not the person that I consider the best for her to see."

"Mamma, Mr. W., what is all this?" said Amelia, faintly, "surely there is no danger."

"No, my darling; Mr. W. has come to see you as a friend." Then turning to him, "Not a word about death, Mr. W., I implore you, if you have any charity in you."

"Charity," he replied, "charity! to permit your child to perish through eternity! Is that your charity, madam?"

"Mother, mother," screamed the girl as loud as her weak state would permit, "what is that? Oh, mercy! mercy! doctor, am I going to die? Oh, no, sure I am not; won't you tell me that I am not? Can't you do any thing for me?"

"Amelia," said the clergyman, "do not waste your precious time in seeking for the life of this world; but—"

"Why did you not tell me this before? Why did you let me die without one thought about any other life than this? Mother, do you hear me?" she cried, half frantic; "it was you who should have told me! Die! I will not, I cannot die! I am not prepared to die! Mother, my curse, the curse of your lost child, shall rest on your head! Why did you let me die? I won't—I won't!" she screamed, louder and louder, then stretching out her hands as if to out some object from sight, she groaned, fell back, and died.

## A WOMAN OF GOOD TASTE.

The following very happy and equally true sketch, is taken from the London Quarterly.

You see this lady turning a cold eye to the assurance of shoppens, and the recommendations of milliners. She cares not how original a pattern may be, if it be ugly, or how recent a shape, if it be awkward. Whatever laws fashion dictates, she follows laws of her own, and is never behind it. She wears very beautiful things, which people generally suppose to be fetched from Paris, or at least made by a French milliner, but which are often bought at the nearest town, and made up by her own maids. Not that her costume is either rich or new—on the contrary, she wears many a cheap dress, but it is always pretty—and many an old one, but it is always good. She deals not in gaudy confusion of colors—most do she affect a studied sobriety, but she either refreshes with spirited contrast, or composes you with a judicious harmony. Not a scrap of tinsel or trumpery appears upon her. She puts no faith in velvet bands, or gilt buttons, or twisted cordons. She is quite aware, however, that the garnish is as important as the dress; all her inner borders and beadings are delicate and fresh, and should anything peep out which is not intended to be seen, it is quite as much so as that which is. After all, there is no great art either in her fashions or her materials. The secret simply consists in her knowing the three grand unities of dress—her own station, her own age, and her own points! And no woman can dress well who does not. After this, we need not say, that whoever is attracted by the costume, will not be disappointed in the wearer. She may not be handsome, nor accomplished—but we will answer for her being even tempered, well informed, thoroughly sensible, and a complete lady.

## WOMAN.

The government of families leads to the comfort of communities, and the welfare of the states. Of every domestic circle, woman is the centre. Home, that scene of purest and dearest joy, home is the empire of woman. There she plans, directs, and performs the acknowledged source of dignity and felicity. When female virtue is the basis of domestic life, the family is the seat of peace, and the fountain of social manners. The early years of childhood, the most precious years of life and opening season, are confined to woman's superintendence; she therefore may be presumed to lay the foundation of all the virtues, and all the wisdom that enrich the world.

From the Boston Times.

## GET UP EARLY.

Get up early! Time is precious.

Waste it not in bed!

Get up early! while the dew-drops

O'er the fields are spread;

Get up early! when the red sun

First begins to rise;

Get up early! when the darkness

Fades from earth and skies.

Get up early! It is sinful

To be wasting time;

Get up early! while the dear birds

Sing their morning chime.

Get up early! while the flowers

Blush up at the soil;

Get up early! while all nature

Blesses nature's God.

Get up early! And prepare ye

For the long day's toil;

Get up early! if ye labor;

To improve your soil;

Get up early! if ye seek to

Be your task to write;

Get up early! O, ye lazy,

And feel as I do, RIGHT!

## JERUSALEM BY MOONLIGHT.

The broad moon lingers on the summit of Mount Olivet, but the beam has long left the Garden of Gethsemane, and the tomb of Absalom, the waters of Kedron, and the dark abyss of the vale of Jehoshaphat. Full falls its splendor, however, on the opposite city, vivid and defined in its silver blaze. A lofty wall, with turrets and towers, and frequent gates, undulates with the unequal ground which it covers, as it encircles the lost capital of Jehovah. It is a city of hills, far more famous than those of Rome; for all Europe has heard of Zion and Calvary, while the Arab and Assyrian, and the tribes and the nations beyond, are as ignorant of the Capitoline, and Aventine Mounts, as they are of the Malvern, or the Chiltern Hills. The broad street of Zion, crowned with the tower of David; nearer still, Mount Moriah, with the gorgeous temple of the God of Abraham, built, alas! by the child of Hagar, and not by Sarah's chosen one, close to its eastern, and yet, its lofty spires, and airy arches, the moonlight falls upon Bethesda's pool; further on, entered by the gate of St. Stephen, the eye, though 'tis the noon of night, traces with ease, the street of Grief, a long winding ascent to a vast cupola piled that now covers Calvary, called the street of Grief, because there the most illustrious of the human, as well as of the Hebrew race, the descendant of king David, and the divine Son of the most favored of women, twice sank under that burden of suffering and shame, which is now throned about Christendom, the emblem of triumph and of honor. Passing over groups and masses of houses built of stone, with terraced roofs, or surmounted with small domes, we reach the hill of Salem, where Melchisedek built his mystic citadel; and still remain the hill of Scopus, where Titus gazed upon Jerusalem, on the eve of his final assault. Titus destroyed the Temple. The religion of Judea has in turn subverted the fane which were raised to his father and himself, in their imperial capital, and the God of Abraham, of Isaac, and of Jacob, is now worshipped before every altar in Rome! Jerusalem by moonlight! 'Tis a fine spectacle, apart from all its dissoluble associations of awe and beauty. The mitigating hour softens the austerity of a mountain landscape magnificent in outline, however harsh and severe in detail, and while it retains all its sublimity, removes much of the savage sternness of the strange and unvaried scene. A fortified city almost surrounded by ravines, and rising in the centre of chains of far-spreading hills, occasionally offering through their rocky gorges, the gleams of a distant and richer land! The moon has sunk behind the Mount of Olives, and the stars in the darker sky shine doubly bright over the sacred city. The all-pervading stillness is broken by a breeze that seems to have traveled over the plain of Sharon, from the sea. It walks among the palm trees, and sighs among the cypress groves. The palm trees tremble as it passes, as if it were a spirit of war. Is it the breeze that has traveled over the plain of Sharon from the sea? Or is it the haunting voice of moonlight? Or is it the city that they could not save? Their spirits surely would linger on the land where their Creator had deigned to dwell, and over whose impending fate Omnipotence had shed human tears.

From this mount! who can but believe that at the midnight hour, from the summit of Ascension, the great departed of Israel assembled to gaze upon the battlements of their mystic city! There might be counted heroes and sages, who need

shrink from no rivalry with the brightest, and the wisest of other lands; but the law giver of the time of the Pharos, whose laws are still obeyed, the monarch, whose reign has ceased for three thousand years, but whose wisdom is a proverb in all nations of the earth; the teacher, whose doctrines have modelled civilized Europe—the greatest of legislators, the greatest of administrators, and the greatest of reformers; what race, extinct, or living, can produce such men as these? The last light is extinguished in the village of Bethany. The wailing breeze has become a moaning wind; a white film spreads over the purple sky; the stars are veiled, the stars are hid; all becomes as dark as the waters of Kedron, and the valley of Jehoshaphat. The tower of David merges into obscurity; no longer glitters by the light of the moon; the mosque of Bethesda's angelic waters, the gate of Stephen, the streets of sacred sorrow, the hill of Salem, and the heights of Scopus, can no longer be discerned. Alone in the increasing darkness, while the very line of the walls gradually eludes the eye, the church of the Holy Sepulchre is a beacon light.—D'Israeli's Tancored.

## THE MOTHER OF JOHN WESLEY.

Of the mother it is difficult to speak without paucity. Singularly clear and commanding in intellect, she seems to have rivaled her son in her transparent sense of truth. In her powers of mind, we may best compare her with our own Mrs. Hutchinson, whose strong intellect raised such unwonted emotion amongst the fathers of New England. Her prudence and equanimity were the basis of the moral and religious life of her husband having observed that she did not say Amen at the prayers for King William, questioned her upon the subject, when she admitted that she had never done so, not regarding him as king. "Whereat he was so greatly enraged that he mounted his horse and rode away, declaring he would never live with her as husband while she held to that opinion." The good woman busied herself with her household, and betook herself to prayer, but strongly attached to her husband as she was, we read of no imbecile complaints or misgivings, or any change of political sentiment. Susan Wesley was not the woman to lightly adopt or yield an opinion—she had known too well the sturdy arrogance of the man she loved, and his steady exercise of family authority, to hazard collisions upon this unessential point, and therefore had for years kept a submissive silence, but he at length detected the absence of her voice in the Amen of the household, and demanded the cause. She confessed the truth, and the stout advocate for political reform rode away as he was bound.

Fortunately King William died at the end of the year, and Samuel Wesley returned to his noble-minded wife, for the founder of Methodism as yet was not, and he was to be the first fruits of this reunion.

It will be seen from these things that the family was made up of no ordinary materials. The fine matronly woman, who gave nineteen children to the world, governed her household with wise yet energetic sway. In the absence of her husband, she was in the habit of sustaining prayer and the reading of the Scriptures in her own family, to which the neighbors upon the Sabbath begged admission, as at that time she read a sermon aloud, and went through with the services of the church. This was reported to Mr. Wesley, and he wrote to her concerning it, desiring her to abstain from practices which were not in order in the church, and unbecoming a woman. Hear her reply, given partly in the words of Southey:

"As she was a woman, so was she also mistress of a large family; and though the superior charge lay upon him as their head and minister, yet in his absence, she could not but look upon every soul which he had left under her care as a talent committed to her under a trust by the great Lord of all the families of heaven and earth. 'If,' she added, 'I am unfaithful to Him or to you, in neglecting to improve these talents, how shall I answer unto Him, when he shall command me to render an account of my stewardship?' The objections which arose from his own station and character, she left entirely to his own judgment. Why any person should reflect upon her, because she endeavored to draw people to church, and restrain them, by reading and other persuasions, from profaning the Sabbath, she could not conceive; and if any were mad enough to do so, she hoped he would not regard it."

"For my own part," she says, "I value no censure on this account; I have long since shook hands with the world; and I heartily wish I had never given them more reason to speak against me." As to the proposal of letting some other person read for her, she thought her husband had not considered what a people they were among them, and how much good would be done without spelling a word out of it, and how would that edify the rest? And none of her own family had voices strong enough to be heard by so many. After stating these things clearly and judiciously, she concluded thus, in reference to her own duty as a wife. "If you do, after all, think fit to dissolve this assembly, do not tell me that you desire me to do it, for that will not satisfy my conscience; but send me your positive command, in such full and express terms as may absolve me from guilt and punishment, for neglecting this opportunity of doing good, when you and I shall appear before the great and awful tribunal of our Lord Jesus Christ."—Literary World.

## REVOLUTIONARY OFFICERS.

The Cincinnati Advertiser gives the following record as to the closing scenes of life and final resting places of some of the gallant band of officers who figured in our revolutionary struggle.

General Mercer is usually said to have been killed at the battle of Princeton, but really died of an epileptic fit, in that neighborhood, a week after that affair. The popular notion is derived from the fact that he received a blow on the head, from the butt end of a musket, in the hands of a British soldier in full retreat with his comrades. He was knocked down and stunned for some time, as the consequence. Mercer was buried in Christ Church, Philadelphia. A few years ago his remains were removed to Laurel Hill Cemetery.

Putnam was disabled from active service in the very middle of the strife, 1790, by a paralytic stroke, but survived till 1790, being 72 years of age at his death. He was buried in Brooklyn, Connecticut.

Wayne died at Erie, Pennsylvania, where he was buried. At a later date the body was transported to Chester county, Pennsylvania. Although nearly a quarter of a century had elapsed, the lineaments of the deceased were so gallantly and distinctly visible, and the features were so recognized by persons present. Of course, the corpse crumbled to dust on exposure to the atmosphere.

Schuyler, who deserves all the credit of the capture of Burgoyne, of which he was deprived by General Gates assuming the command, just as all the arrangements for the battle had been made at Saratoga, died at New York, in 1804.

Sweden, the Chevalier Bayard of our revolution, *sans peur et sans reproche*, after vainly endeavoring to obtain the fulfillment by Congress of their engagements to him, retired to Utica, New York, the Legislature of which State voted him a township—six miles square—of land in that neighborhood. Here, in an humble log house, he died, and was buried adjacent, in 1797.

St. Clair's last resting place is at Greensburg, Westmoreland county, Penn. A neat marble pyramid has been erected over his remains by his Masonic brethren.

Miffin, the idol of Pennsylvania, died in Lancaster, Pennsylvania, and was buried there.

Maxwell, who commenced the battle of Brandywine, by opposing Knyphausen's troops, in their attempt to cross Chad's Fort, died at Flemington, N. J.

Montgomery and Macdougall are buried in New York.

Alexander—Lord Sterling, at Albany.

Parsons, at Marietta, Ohio.

Morgan, the hero of Cowpens, at Winchester, Virginia.

Sullivan, at Exeter, New Hampshire.

Scott, in Kentucky.

Kearny, at Thomaston, Me.

Henry, in Virginia.

Charles Lee lies at the foot of General Mercer's tomb, in Christ Church, Philadelphia.

## THE INCAS OF PERU.

The government of Peru was a despotism, mild in its character, but in its form a pure and unmitigated despotism. The sovereign was placed at an immeasurable distance above his subjects. Even the proudest of the Inca nobility, claiming a descent from the same divine original as himself, could not venture into the royal presence, unless barefooted, and bearing a light burden on his shoulders in token of homage. As the representative of the Sun, he stood at the head of the priesthood, and presided at the most important of the religious festivals. He raised armies, and usually commanded them in person. He imposed tasks, made laws, and provided for their execution by the appointment of judges, whom he removed at pleasure. He was the source from which every thing flowed—all dignity, all power, all emolument. He was, in short, in the well known phrase of the European despot, "himself the state."

The Inca asserted his claims as a superior being by assuming a pomp in his manner of living well calculated to impose on his people. His dress was of the finest wool of the vicuña, richly dyed, and ornamented with a profusion of gold and precious stones. Round his head was wreathed a turban of many colored folds, called the *llantu*; and a tasselled fringe, like that worn by the prince, but of scarlet color, with two feathers of a rare and curious bird, called the *coraqueque*, placed upright in it, were the distinguishing insignia of royalty. The birds from which these feathers were obtained were found in a desert country among the mountains; and it was death to destroy or to take them, as they were reserved for the exclusive purpose of supplying the royal head-gear. Every succeeding monarch was provided with a new pair of these plumes, and the credulous subjects fondly believed that only two individuals of the species had ever existed to furnish the simple ornament for the diadem of the Incas.

Although the Peruvian monarch was raised so far above the highest of his subjects, he condescended to mingle occasionally with them, and took great pains personally to inspect the condition of the humblest classes. He presided at some of the religious celebrations, and on these occasions entertained the great nobles at his table, when he complimented them, after the fashion of more civilized nations, by drinking the health of those whom he most delighted to honor.

But the most effectual means taken by the Incas for communicating with their people, were their progresses through the empire. These were conducted, at intervals of several years, with great state and magnificence. The sedan, or litter, in which they travelled, richly emblazoned with gold and emeralds, was guarded by a numerous escort. The men who bore it on their shoulders were provided by two cities, specially appointed for the purpose. It was a post to be coveted by no one, if, as is asserted, a fall was punished with death. They travelled with ease and expedition, halting at the *tanbos*, or inns erected by government along the route, and occasionally at the royal palaces, which in the great towns afforded ample accommodations to the whole of the monarch's retinue. The noble roads which traversed the table land were lined with people, who swept away the stones and stubble from their surface, strewn them with sweet-scented flowers, and vied with each other in carrying forward the baggage from one village to another. The monarch halted occasionally to listen to the grievances of his subjects, or to settle some points which had been referred to his decision by the regular tribunals. As the princely train wound its way round the mountain passes, every place was thronged with spectators eager to catch a glimpse of their sovereign; and when he raised the curtains of his litter, and showed himself to their eyes, the air was rent with acclamations as they invoked blessings on his head. Tradition long commemorated the spots at which he halted, and the simple people of the country held them in reverence as places consecrated by the presence of an Inca.

The royal palaces were on a magnificent scale, and far from being confined to the capital or a few principal towns, were scattered over all the provinces of their vast empire. The buildings were low, but covered a wide extent of ground. Some of the apartments were spacious, but they were generally small, and had no communication with one another, except that they opened into a common square or court. The walls were made of blocks of stone of various sizes, like those described in the fortress of Cuzco, rough hewn, but carefully wrought near the line of junction, which was scarcely visible to the eye. The roofs were of wood or rushes, which have perished under the action of time, but which has shown more respect for the walls of the edifices. The whole seems to have been characterized by solidity and strength rather than by any attempt at architectural elegance.

But whatever want of elegance there may have been in the exterior of the imperial dwellings, it was amply compensated by the interior, in which all the opulence of the Peruvian princes was ostentatiously displayed. The sides of the apartments were thickly studded with gold and silver ornaments. Niches, prepared in the walls, were filled with images and plants, curiously wrought of the same costly materials; and even much of the domestic furniture, including the utensils devoted to the most ordinary menial services, displayed the like wanton magnificence! With these gorgeous decorations were mingled richly colored stuffs of the delicate manufacture of the Peruvian wool, which were of so beautiful a texture, that the Spanish sovereigns, with all the luxuries of Europe and Asia at their command, did not disdain to use them. The royal household consisted of a throng of vassals, supplied by the neighboring towns and villages, which, as in Mexico, were bound to furnish the monarch with fuel and other necessities for the consumption of the palace.

But the favorite residence of the Incas was at Yucay, about four leagues distant from the capital. In this delicious valley, locked up within the friendly arms of the sierra, which sheltered it from the rude breezes of the east, and refreshed by gushing fountains and streams of running water, they built the most beautiful of their palaces. Here, when wearied with the dust and toil of the city, they loved to retreat, and solace themselves with the society of their favorite concubines, wandering amidst groves and airy gardens, that shed around their soft, intoxicating odors, that lulled the senses to voluptuous repose. Here, too, they loved to indulge in the luxury of their baths, replenished by streams of crystal water, which were conducted through subterranean silver channels into basins of gold. The spacious gardens were stocked with numerous varieties of plants and flowers that grew without effort in this temperate region of the tropics, while parterres of a more extraordinary kind were planted by their side, glowing with the various forms of vegetable life, skillfully imitated in gold and silver. Among them the Indian corn, the most beautiful of American grains, is particularly commemorated, and the curious workmanship is noticed with which the golden ear was half disclosed amidst the broad leaves of silver, and the light tassel of the same material that floated gracefully from its top.

If this dazzling picture staggars the faith of the reader, he may reflect that the Peruvian monarchs reigned with gold; that the natives understood the art of working the mines to a considerable extent; that none of the ore, as we shall see hereafter, was converted into coin, and that the whole of it passed into the hands of the sovereign for his own exclusive benefit, whether for purposes of utility or ornament. Certain it is that no fact is better attested by the conquerors themselves, who had ample means of information, and no motive for misstatement. The Italian poets in their gorgeous pictures of the gardens of Alcina and Morgana, came nearer the truth than they imagined.—Prescott's Conquest of Peru.

## ALEXANDER HENRY.

At a special meeting of the Board of Officers, and Managers of the American Sunday School Union, held at their house, August 16th, 1847, the following minute, in reference to the decease of ALEXANDER HENRY, late President of the Society, was unanimously adopted:

It having pleased our Heavenly Father to remove from the scene of his labors and usefulness ALEXANDER HENRY, the revered and much loved President of our Society, the Board of Managers would record their sense of this afflictive dispensation.

When the project was adopted, to organize a society to supervise and aid in the work of supplying our whole country with the blessings of Sabbath School instruction, it was an important object to place at the head of the Institution, a man of high personal piety, of sound judgment, and of commanding influence. Such a man was found in ALEXANDER HENRY. Enjoying, in an eminent degree, the respect of his community, with a wide-spread reputation as a Christian and philanthropist, the friends of the cause sought his co-operation. It was an experiment involving no small pecuniary hazard, and one in which failure would bring upon its leaders mortification and reproaches. These, however, were considerations not to deter a man like Mr. HENRY from entering with all his heart on a scheme of benevolence which promised such vast benefits to our country, to the cause of humanity, and above all, tending to the advancement of our Redeemer's kingdom.